

INGS.

statement in the despatch he knows to be true and of other portions he is ignorant. He does not know whether his mother's sister died in the asylum, but he does believe that a daughter of his mother has been two years in the asylum. He also believes that a son and daughter of his mother's brother have been confined in an asylum. He is not apprized of the fact that another daughter of his mother is now insane and in close confinement.

Mr. Hoyt, of Boston, who had been sitting quietly all day at the side of Mr. Hotts, arose, amid great sensation, and addressed the Court as follows:—

ly. It is true that he occupied a farm four or five miles off in Maryland, a short time since, but not for the legitimate purpose of establishing his domicile.

against him of a very serious nature, and in-
fringement of his rights, put him on his legal guard,
that he was not obliged to say anything

OF THE RELIGIOUS NATURE OF THE PRO-
gram is beginning to flow from the Rock

Cook was brought before the Magistrates' Court, and waived an examination.



Mrs. Dall will deliver a course of Lectures at Mercantile Hall, Summer street, on three successive Monday evenings, to commence



pupils. The Session will commence on WEDNESDAY, Nov. 9, 1859, and continue four months, during which

a regular Course of Medical Lectures will be delivered daily. Special attention will be paid this term to OBSTETRICS and the DISEASES of CHILDREN.

DR. WM. SYMINGTON BROWN,
No. 16 Congress street, Boston.

POETRY.

For the Liberator.

EPITAPH FROM A GRANDFATHER.
My lad, you're called the old Bay State to serve,
And guard her sacred rights with pen and tongue,
To hold blind Justice' scales with steady hand—
(Ah, lad! I fear me, you are yet o'er young.)

But as you go and come where duty calls,
You pass that graven image day by day,
Set up by men of money-given power,
To lead our inexperienced youths astray.

If you are urged to bend your knee to Baal,
Or gaze with reverence on his brazen face,
Ask of the supple worshippers around,
What has the man o'er done to serve his race?

Did he love mercy? Did he justly deal?
Walk humbly in his Heavenly Father's night?
Leave a bright path of spousal purity
To guide the wandering tribes of earth aright?

No, not the supple tribes of earth deny
He lived in bold defiance of God's laws,
Polluted, grasping, trampling on the oppressed:
Why is he there? Whose treachery is the cause?

Do quickly what you can to right the wrong,
Lest rather than in the old State's behalf,
Do as intrepid Moses did of old,
To Egypt-tainted Israel's golden calf!

E'en break it small, and scatter it abroad,
Nor leave one brazen victim to repeat
To children's children of the coming times,
How easy 'twas free Northern men to cheat.

No, not a shard, when these children ask,
What did the man effect to earn his name?
Could cry, 'Dishonesty! adulatory!
With all their kin—go ye, and do the same!'

My lad, I ne'er believed it wondrous wise
To stand before a wolf, unarmed and calm;
To smile serenely at his grinning teeth,
And trust the hungry beast will do no harm.

No, meet your fellow-man with hopeful love,
Till through his treachery that hope is lost,
Then stand at guard, watch every near approach,
Nor let him seize you, slumbering at your post.

Adieu, dear youth, your slumbering me sore,
But be my heartfelt love the public gain;
There's something rotten in the Old State ship!
Be it your care to make it sound again.

THE following 'patriotic' effusion (after the
manner of Lexington and Bunker Hill) was written
many years ago by the late WILLIAM J. SKELTON,
Esq. of Boston, and is full of prophetic warning to
Southern oppressors at this solemn crisis. As they
saw, they shall also reap.

SONG.

Supposed to be sung by Slaves in Insurrection.

BY WILLIAM J. SKELTON, ESQ.

See, tyrants, see! your empire shakes!
Your flaming roofs the wild winds fan;
Stung to the soul, the negro wakes,
He slept, a brute—he wakes, a man!

Ere he falls,
He glories in his new-found might,
And wins with bloody hand his right.

Just Heaven! and can it be,—the strong,
With mind to think, and heart to feel,
Has borne up on his neck so long,
A weak as cruel tyrant's heel?

When one brave stroke
Had burst his yoke!
Day dawns at last on mental night,
And Samson grinds him for the fight.

The land is ours—our fathers' blood
Free spilled, our own manures the soil—
We gave us evil for our good,
And paid with stripes our sweat and toil!

'Twas he, the foe—
Now, blow for blow!
Remember that the heavy debt
Of ages is to cancel yet!

Where's he, who, in a cause like this,
Would turn him from the coming fight,
Again a master's hand to kiss?
Who shuns to combat for the right?

Hence, hence away,
No longer stay!
Go, wretch, in soul and body slave,
And fill a coward's shameful grave!

Up, Africa, up! the land is free!
It sees no slave to despot bow:
Our battle cry is LIBERTY—
On! strike for God and vengeance now!

Fly, tyrants, fly,
Or stay—to die!
No chains we bear, no scourge we fear—
We conquer, or we perish here!

A BARGAIN.

THE following is taken from a beautiful vol-
ume, entitled 'Poets of Vermont.'

Going! going! going!
Who bids for the mother's care?
Who bids for the blue-eyed girl?
Her skin is fair, and her soft brown hair
Is guileless of a curl!

The mother clasped her babe
With an arm that love made strong;
She heard no sigh, but her burning eye
Told of the spirit's wrong.

She gazed on the heartless crowd,
But no pitying glance she saw,
For the crushing weight her soul must know
Was sanctioned by the law.

'Going! gentlemen! going!
The child is worth your bids—
Here's a bargain to be gained—
This chubby thing will one day bring
A pile of yellow gold.'

'A dollar a pound!' cries a voice
Hoarsely from out the throng;
'Two! three! four!' it calls, and the hammer falls;
'Five dollars, gentlemen, gone!'

'Five dollars a pound!' and his hand,
Just stretched to grasp the child,
Is smitten aside by the giant might
Of the maniac mother, wild.

One moment, and the loaded whip
Is poised above her head,
Then down, down, it came on her helpless frame,
Like a crushing weight of lead.

With a tightening grasp on her kidnapped child,
She falls to the cold, damp ground;
And the baby is laid on the scales and weighed,
And sold for five dollars a pound!

And the eye of the son looks down
Unmoved on such scenes of sin;
Dumb, then, I have already dissolved my union
With all pro-slavery governments.

The proposed Declaration was recommended by the
Committee, and adopted by the Society. Our under-
standing of this transaction at the time was clearly
expressed in our account of the Meeting in the Prac-
tical Christian of May 28, 1844. We give the fol-
lowing extract—

In regard to this movement, it is important that
our friends should distinguish between a dissolution
of the Union, as commonly understood, and a dis-
solution of the Union between abolitionists and slave-
holders. The dissolution of the Union proclaimed
by the American Anti-Slavery Society is not a formal
political separation of the non-slaveholders from the
slaveholders States, in order to set up a new Confed-
eracy. They assume no such responsibility, they
advise to no such political movement. But they
solemnly pronounce the Constitution of the United

From the Practical Christian.

ADIN BALLOU IN REPLY TO J. MILLER
MCKIM.

We cordially thank our most respected friend,
James Miller McKim, of Philadelphia, for the kind
language and spirit of his criticism. We appreciate
and endeavor to reciprocate it. We cheerfully
concede that we are 'not infallible,' and that
every man has a perfect right to dissent from us at
discretion; nevertheless, we think we were very
nearly if not wholly right in our late article on all
the points to which he takes exception. And this
we will endeavor to show.

1. What is our religious position? We have sol-
emnly professed, for more than twenty years, to be a
Practical Christian, and, as such, a Christian Non-
Resistant. Here is a part of a declaration to which
we subscribed early in the year 1839:

'We cannot be governed by the will of man, how-
ever solemnly and formally declared, nor put our
trust in the arm of flesh. Hence we voluntarily with-
draw from all interference with the governments of
this world. We can take no part in the politics, the
administration or the defense of these governments—
either by voting at their polls, holding their offices,
aiding in the execution of their laws, or by any
other means. We are, therefore, bound to resist, by
all lawful means, every attempt to enforce laws, or
to carry out their requirements. Neither as individ-
uals, nor as citizens, nor as members of any of these
governments; nor resist any of their ordinances by
physical force; nor do anything unbecomingly peace-
able submission to the existing laws; but will qui-
etly pay the taxes levied upon us, conform to all
civil laws and usages, enjoy all rights and privi-
leges, abstain from all civil commotions, freely ex-
press our opinion of governmental acts, and patiently en-
dure whatever penalties we may for conscience sake
suffer. We cannot employ force, or use violence, or
physical violence whatever, to compel moral agents
to do right, or to prevent their doing wrong—not even
for the preservation of our own lives. We cannot
resist evil for evil, railing for railing, or wrath for
wrath; nor revenge insults and injuries; nor lay up
treasures; nor be overcome of evil; nor do otherwise
than love our enemies, bless them that curse us, do
good to them that hate us, and pray for them that
despitefully use us and persecute us.'

With very slight variations, we have scrupulously
adhered to this position ever since. Our profound-
est convictions are, that it is essentially accordant
with the precepts and example of Jesus Christ, and
the highest religious and moral position that hu-
man beings can take in respect to the duties speci-
fied. With us it is absolutely sacred and impera-
tive. We cannot hold it secondary and subordinate to
the Anti-Slavery movement, anxious as we are
that chattel slavery should be abolished the world
over.

Now, we do not expect that people who never
took any such position, and who have no such sym-
pathy with us, will ever sympathize with us. Even
those who profess peace, ultra peace-men, as called,
in many instances, go, like hand in glove, with
pro-slavery governments, pro-slavery politics, pro-
slavery legal coercion, and pro-slavery revolutions. Yes, there
are even professed Non-Resistant in the radical Anti-
Slavery movement, who obviously hold their Non-
Resistance as secondary and subordinate to the
movement; who recommend nullification of pro-
slavery laws, and the overthrow of our pro-slavery
government, in any way, however violent and
bloody, which the revolutionaries may hold to be a
rightful desert resort; albeit the agitators them-
selves cannot fight. Such peace-men and Non-
Resistant cannot sympathize with our scruples. They
must and probably do regard us as over-zealous and
unreasonably squeamish. But their peace and Non-
Resistance is as unsatisfactory to us as ours
can be to them. It seems to us to be a very ex-
cellent, accomplished, and useful thing, that
which the Sun of God taught and exemplified.
It must therefore be considered that our moral
aches and pains in this case affect us a great deal
more sensibly than they do those who do not feel
them. And it must not be wondered at if they are
altogether cooler and braver for us, than we are for
ourselves.

2. What was the position of the American Anti-
Slavery Society when we were attracted to it, and
what is it now? The earliest Anti-Slavery Consti-
tution that came to our knowledge was that of the
New England Anti-Slavery Society, in 1832. It
presumably contained the following declaration:

'While we advance these opinions, the principles
on which we intend to act, we declare that we will
not operate on the existing relations of society by
other than peaceful and lawful means, and that we
will give no countenance to violence or insurrection.'

In December, 1833, the American Anti-Slavery
Society was formed in Philadelphia. The Consti-
tution that formed it first adopted a masterly Decla-
ration of principles, objects, and policy. From that
Declaration we make the following extracts:

'We have met together for the achievement of
an enterprise, without which, that of our fathers is
incomplete, and which, for its magnitude, solemnity,
and probable results upon the destiny of the world,
as far transcends theirs, as moral truth does physical
force.'

In purity of motive, in earnestness of zeal, in de-
cision of purpose, in integrity of action, in steadfast-
ness of faith, in sincerity of spirit, we would not be
inferior to them.

Their principles led them to wage war against their
oppressors, and to spill human blood like water, in
order to be free. Ours forbid the doing of evil that
good may come, and lead us to reject, and to treat
the oppressor as to reject the use of carnal weapons
for deliverance from bondage; relying upon those
which are spiritual, and mighty through God to the
pulling down of strong holds.

Their measures were physical resistance—the mar-
shalling of arms—the hostile array—in this and our
counter. Ours shall be such only as the opposition
of moral purity to moral corruption—the destruction
of error by the potency of truth—the overthrow of
prejudice by the power of love—and the abolition of
slavery by the spirit of repentance.

The Constitution of the American Society, formed
by that Convention, reads thus:—

'The Society will also endeavor, in a constitutional
way, to influence Congress to put an end to the do-
mestic slave trade, and to abolish slavery in all those
portions of our common country which come under
its control, especially in the District of Columbia;
and likewise to prevent the extension of it to any
State that may hereafter be admitted to the Union.'

This Society shall aim to elevate the character and
condition of the people of color, by encouraging their
intellectual, moral, and religious improvement, and
by removing the public prejudice, that thus they may,
according to their moral and intellectual worth, share
an equality with the whites, of civil and religious
privileges; but this society will never, in any way,
countenance the oppression in vindicting their rights
by resorting to physical force.

It is plain, then, that the original platform of the
American Anti-Slavery Society was common ground
for the most scrupulous Non-Resistant, along with
political and legal governmentalists operating in a
'Constitutional way.' But everything bloody, in-
surrectionary, revolutionary, was precluded. Has
there been any change? We will see.

At the Annual Meeting of the Society in New
York, May, 1844, the doctrine of 'No Union with
Slaveholders' was inserted as a new plank in the
platform. We happened to be present and an actor
in that meeting. The new plank, as we will call it,
was first considered in a Committee of twenty-five.
We were on that Committee. In Committee-session
we inquired particularly whether the proposed De-
claration of non-allegiance to the Federal Constitu-
tion and Union was simply for individuals as such,
or for States in their organic capacity; remarking
at the same time that religious scruples would not
allow us to agitate for it as a measure of State Revo-
lution. The answer from its movers, as we under-
stood them, was—It is not organically political or
revolutionary at all; it proposes only conscientious,
peaceable, individual and social action. We replied,
'Very well; then, I have already dissolved my union
with all pro-slavery governments.'

The proposed Declaration was recommended by the
Committee, and adopted by the Society. Our under-
standing of this transaction at the time was clearly
expressed in our account of the Meeting in the Prac-
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by the American Anti-Slavery Society is not a formal
political separation of the non-slaveholders from the
slaveholders States, in order to set up a new Confed-
eracy. They assume no such responsibility, they
advise to no such political movement. But they
solemnly pronounce the Constitution of the United

States, which is a compact between the people of the
States in their primary capacity, essentially pro-slavery,
in name of its fundamental articles, and affirm
that no true-hearted, conscientious abolitionist can
endorse it as his political confession, or bind himself to
support it in practice. As no man can be a qualified
voter under that Constitution, or hold any important
office virtually taking an oath of allegiance
to that Constitution, whereby he covenants with slaveholders,
and fidelity, whereby he covenants with slaveholders,
to fellowship them as co-partners in government, to
share power with them on the basis of a three-fifth
representation for their slave property, and to protect
them in the maintenance of the slaveholding system
so long as they may choose to persist in it, therefore
the ground is taken that abolitionists are in duty
bound to separate themselves from such a govern-
ment, to withdraw their assent from such a covenant,
and no longer by voting or office-holding allow them-
selves to be considered in union with slaveholders. It
is purely a question of moral principle, moral integ-
rity, and moral consistency, to be settled, so far as the
Society has any thing to do with it, by individuals as
such, and not by political causes and State legisla-
tures. Let all our friends, especially Non-Resistant,
be careful to make this distinction between political,
corporate State dissolution of the Union, which is left
to take care of itself, and individual moral, political,
and social action, which is left to the conscience of
each man. Let us be peaceable and conscientious
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